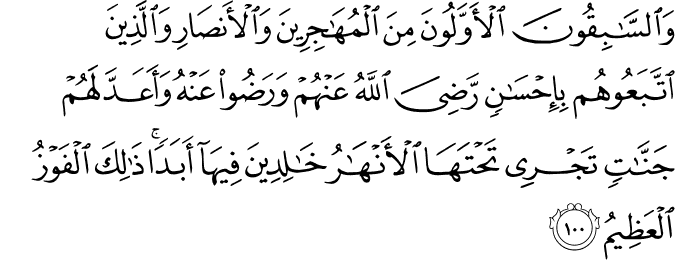
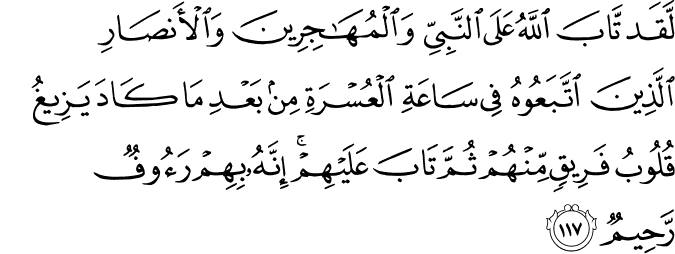
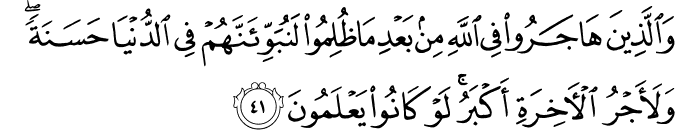
**The Ansar and the Muhajirun (The Helpers and the Migrants)**



9.100. The first and foremost (to embrace Islam and excel others in virtue) among the **Emigrants and the Helpers**, and those who follow them in devotion to doing good, aware that God is seeing them – God is well-pleased with them, and they are well-pleased with Him, and He has prepared for them Gardens throughout which rivers flow, therein to abide forever. That is the supreme triumph.(1)



9.117. God has assuredly turned in mercy to the Prophet, as well as to the Emigrants and the Helpers who followed him in the time of hardship, when the hearts of a party among them had well-nigh swerved but God turned (also) to them in mercy (and protected against swerving). Surely for them He is All-Pitying, All-Compassionate.(2)



16.41. Those who emigrate (to another land) for God's cause after they have been oppressed on account of their faith, We will surely give them goodly residence in the world, and their reward in the Hereafter is certainly greater. If only they (all people) knew (how great that reward is)!(3)

**The Ansar and the Muhajirun (The Helpers and the Migrants)**

It had been five months since our Prophet had arrived in Medina. **The Messenger of Allah** organized a meeting in which the leaders of all the families from Mecca and Medina came together. In this meeting, he encouraged **the Ansar** to accept a sincere agreement in order to make life easier for **the Muhajirun**, who had left their homes behind for the sake of their religion. According to the agreement, an Ansari family from Medina, with suitable means, would open their home to a Muhajir family from Mecca. They would in this way be fully supportive of each other in complete brotherhood. Everyone agreed to this, and **the Messenger of Allah** appointed a certain number of the Muhajirun to the same number of Ansar. He also chose some of the believers from Mecca, separated them into pairs and declared them siblings, both amongst each other and also together with the believers from Medina.

This brotherhood was based on the principle of helping each other out, both materially and spiritually. **The Messenger of Allah** sought to increase the bond between the Meccans and Medinans, and the strength of Islam as a result. **The Muslims** of Medina were already racing against each other to host the Muhajir in their homes any way. In fact, there were even some who suggested, “O Messenger of Allah! Divide our gardens between our Muhajir brothers and ourselves as well! “Upon their request, **the Messenger of Allah** replied, “Act together in your daily efforts and workload, then share the fruits of your labor among yourselves afterwards.”  
This meant that from then on, everyone would work hard on doing their best and making great effort. In the end, the Meccan Muhajirun and the Medinan Ansar would share their harvest and live as one.  
Emigrating to Medina had certainly been a breath of fresh air for the **Muslims**. They were setting up a new life for themselves by gathering around Allah’s Messenger and the principals of the Islamic faith. The days of hardship and terror were long behind. In Medina, they were finally able to experience the serenity of worshipping in freedom and security.  
When the **Muslims** of Medina brought our Prophet the very first fruit harvest of the year, he opened his hands and prayed; “O my Lord! Surely, Abraham was Your servant, friend and Prophet. I, too, am Your servant and Prophet! He had prayed to You for Mecca. And now, I pray to You for Medina. Whatever he wished for Mecca I wish for Medina, with twice the amount, from You.”  
He took the very first fruit of the year and, beckoning to the youngest child there, he handed the fruit to the child. With the blessing of our Prophet’s prayer, Medina had become a city full of bliss for the people living there.

**A Promise of Unity**

With the brotherhood that Allah’s Messenger established in Medina, the believers had promised to support each other with both their fortunes and their lives. Through this practice the Messenger of Allah had laid the foundation for a powerful Islamic society. However, at that time, Medina had a population of approximately ten thousand people. The 1,500 **Muslims** lived together side-by-side with nearly 4,000 Jews and about 4,500 Arab polytheists. Thus, an order where the different groups of Medina could live together in harmony needed to be established.

The first task that **the Messenger of Allah** undertook was to have the borders of the city of Medina determined. The area within these borders was then named the Haram. Afterwards, a census was carried out in Medina for the very first time.  
**Allah’s Messenger** was restructuring Medina. Although it had only been a number of days since his arrival in Medina, the peaceful and secure environment that Allah’s Messenger had established clearly manifested itself. It was unanimous among the people of Medina that in the event of a possible disagreement among themselves, our Prophet was surely the person to go to in order to resolve the problem. If the city were to be attacked by enemies, it was essential for the people to unite into one. With this in mind, our Prophet decided to make certain covenants with the Jews and some of the tribes living in Medina. The first covenant in Medina was made between the tribes of Aws and Khazraj. In the end, our Prophet had taken over the rule of Medina through a written agreement. The covenant scripture started as follows:  
**“In the Name of Allah, the All-Merciful, the All-Compassionate…**This charter is a charter on the part of Muhammad who is the Messenger, concerning the **Muslims** and believers of the Quraysh and Yathrib, and other people who are bound to them, and those who have come later to accept the same terms and those who act in unison in matters of common defense. All who are stated above are a united people when faced against other people.”  
Following this statement, it was decided that all tribes would spread the good and benevolent throughout society while eliminating the bad and heinous. If despite all these precautions a disagreement were to take place, then the issue would be resolved by agreeing to the judgment passed by Allah and His Messenger. The second was the treaty with the Jewish people. According to the agreement, in the face of battle, the Jewish people would contribute financially just as much as the Muslims. Medina would be under joint protection and working together would be the principle in defense. Both the Muslims and the Jews would be able to live freely according to their respective faiths. The Muslims would solve their problems according to the decrees of **the Quran**, the Word of Allah, and the Jewish people would solve their issues according to the decrees of their own holy scriptures, the Torah, and neither side would intervene in the judgments of the other. Should there be a disagreement despite all these provisions, again this would be solved according to the commandments of Allah and the arbitration of **Prophet Muhammad**, peace and blessings be upon him.

**A Center of Trust and Security**

After a long separation, the Messenger of Allah was back in Medina once again. It was the beginning of a brand-new period in Medina. People travelled to Medina in groups, coming to visit our Prophet, accepting the religion of Islam and becoming honored with the blessing of faith. Medina, a city which had been torn apart by war until recently, had surpassed its previous state in only a matter of nine years. It was now a center which distributed trust and security to the rest of the world. Throughout the years following the emigration to Medina, Allah had glorified the religion of Islam. Everything else besides the true religion was now deemed lowly and worthless. However, there were some groups who were not pleased with these positive developments. One of them happened to be among the most powerful empires of the time, the Byzantine. Ever since the Battle of Muta, the Byzantine King Heraclius had been having the intention to invade the Arabian Peninsula in order to put an end to the spread of Islam. With the support of the Christian Arabs and certain other tribes, Heraclius had gathered a great army and was prepared to confront Medina. As soon as our Prophet grew aware of the situation, he ordered **his Companions** to prepare for battle. During the preparations, the respected Companions of our Prophet showed great selflessness as they sacrificed whatever they possessed, in the way of Allah. The Islam army came all the way to Tabuk, but the Byzantine were nowhere to be seen. Fearing that he would lose his throne, the King Heraclius had retreated. Thus, the strength and durability of the Byzantine had fallen, and the news spread throughout the land. After consultation among each other, the Messenger of Allah and his respected Companions decided to depart from Tabuk. They headed back to Medina all together.

Together with our Prophet’s return from Tabuk came the acceleration of the groups of people flocking into Medina. Medina was now hosting a new group of guests almost every single day. The success of the Muslims in very important turning points, such as the Conquest of Mecca and the battles of Hunayn and Tabuk, had paved the way for people’s hearts to open up to Islam. In only a year, Medina hosted nearly three hundred fifty different groups, each consisting of a different number of people. Most of them returned to their own tribes after becoming Muslim. The excitement of those returning home after being honored with Islam was matchless. They were practically running back to their homes to introduce Islam to their own family and close ones. The people of Thaqif had stood against our Prophet during the siege of Ta’if in the eighth year of the Hijra. In the ninth year of the Hijra, following the expedition to Tabuk, the same people sent a group from among them to become Muslim.

As more and more people came to Medina, the Messenger of Allah sent some of his Companions to different places in order to teach people about Islam, at the same time. These individuals invited the people there to Islam, taught them the essentials of the religion and also represented the beauty of Islam through their lifestyles.

**The Messengers of Islam**

With the Peace Treaty of Hudaybiya, a new period had begun for the **Muslims**. Speaking about Islam was going to be much easier in this peaceful environment. The most important purpose for a **Muslim** was to introduce the Almighty Allah to those who don’t know Him. However, during the period of fighting and battle, there had not been much opportunity to speak of Islam to greater masses. By means of this new covenant, the safe and secure environment would open the doors to opportunities for people to see the beauties of Islam. The invitation of the Messenger of Allah to the true religion was not particular to only a certain people or a certain land. It was for all of humanity, and the invitation needed to be carried to everyone.

It was the seventh year after Emigration, in the month of Muharram. One day, our Prophet gathered his Companions and said the following, “The Almighty Allah sent me through His Divine Mercy to all of humanity. I ask of you to assist me in announcing the word of Islam to the world! Do not oppose me as his apostles had done to Prophet Jesus, the son of Maryam.” When the Companions asked, “O Messenger of Allah, how had his apostles opposed Prophet Jesus,” our Prophet continued, “Just as I want to appoint you with duties in inviting people to Islam, he too had called his apostles to duty. However, his messengers whom he sent to places that were near went willingly whereas the apostles he wished to send further away opposed him and did not want to go. Upon this, Prophet Jesus, upon him be peace, presented the situation to Allah the Almighty and made his complaint. In the morning of that very night, each of the apostles, who had not wanted to go to the faraway lands, came to Prophet Jesus, able to speak the language of the people they were to go to. Jesus, upon him be peace, said to them, ‘This is a duty that Allah Himself has certainly appointed you to. Go on now, let all of you go to the places you need to.’ Regretful about their previous objections, they set out on the road right away.”  
Listening very carefully to **the Messenger of Allah,** the Companions understood very well what he was trying to say to them. As soon as Allah’s Messenger finished his words, they responded with one voice, “O Messenger of Allah! We will certainly do anything to help you in this matter. Send us to wherever you wish, we are ready to go!”  
Our Prophet was delighted by these words that he heard from his Companions. That day, after the Noon Prayer, he determined the six messengers from his Companions that he would send to other lands with the invitation to Islam. Amr ibn Umayya would go to the Abyssinian king (the Negus) Ashama ibn al-Abjar; Dihya ibn Khalifa al-Kalbi would go to the Byzantine emperor Heraclius; Abdullah ibn Hudhafah as-Sahmi would go to the Persian (Sassanian) king (Khosrau  
II) Khusraw Parviz; Hatib ibn Abi Balta’ah would go to the Egyptian vicegerent (the Muqawqis) Juraij ibn Matta; Shuja ibn Wahab would go to the king of Damascus, Harith ibn Abi Shamir al-Ghassan; and Sulayt ibn Amr al-Amiri would go to the chief of Yamama, Hawdha ibn Ali. All of the chosen messengers knew the languages of the lands they would be going to.  
After the messengers were appointed, our noble Prophet dictated the letters of invitation to Islam, which would be sent to the rulers of each country. The letters were being prepared. When the Companions drew attention to the fact that the rulers would not read letters that had not been sealed, the Messenger of Allah ordered for a seal to be prepared as well. The seal was carved into a silver ring, and on it was written these words, each one on one line:  
Allah Messenger Muhammad  
After the six letters of invitation were sealed and ready, the Messenger of Allah himself handed the letters to the messengers. Upon receiving the letters, the messengers set out on their journey on that very same day in order to deliver the letters to their rightful destinations.  
In this way, the Last Prophet that Allah sent to humanity had announced the religion of Islam to all the rulers and kings of that period, through his messengers. The messengers of Islam faced every possible danger in honor of this cause, and they fulfilled their duties to the best of their ability.  
Of the rulers that the messengers reached, some of them accepted this invitation to the truthful religion. Others refused to accept our Prophet as the Last Prophet, though they knew the truth in their hearts. Some did not want to give up their reign. Others tore apart the letter from the Messenger of Allah and threw it on the floor with insolence. And others kissed it, showed it utmost respect and wrapped it in valuable cloths and kept it in precious boxes.  
The ones who benefited the most were those who accepted our beloved Prophet’s invitation and followed him. And those who not only refused this invitation but behaved disrespectfully and insolently towards the messengers harmed themselves the most.(4)

**References**

**(1) 9:100/The Quran with Annotated Interpretation in Modern English by Ali Unal**

**(2) 9:117 /The Quran with Annotated Interpretation in Modern English by Ali Unal**

**(3) 16:41/The Quran with Annotated Interpretation in Modern English by Ali Unal**

**(4) The Light Inc. Tuhgrabooks.The Infinite Light.**